

T/SOC/5/6/9

N.C HOICE 12

ANTI-MILITARIST
SPECIAL

ALL
THE
ARMS
WE
NEED



POLICE PREPARATIONS

12 new "crew buses" fitted with bullet-proof glass and protective grilles arrived in May at Cambridgeshire police H.Q. at Hinchingbrooke Park, Huntingdon, at a cost of nearly £120,000. They can carry up to 17 men and can be used with or without the grilles. Their petrol tanks are covered in carbon fibre to guard against Molotov cocktails, and other vulnerable points have been reinforced with toughened fibre glass. According to the Cambridge Evening News these vehicles were converted to Home Office specifications at a Cambridge garage - could it possibly have been Marshalls?

Police forces throughout Britain are taking delivery of these riot-control vehicles and "they will be on call to help out neighbouring forces if trouble erupts on the streets". All the same Cambridgeshire police haven't just got these vehicles so they can go and help out their mates in Brixton - our rulers are obviously expecting widespread uprisings in this country by those they would rule in the next few years, and for once they could just be right.



The new police vehicle with riot protection.

HELP
THE
POLICE-
BEAT
YOURSELF
UP!



(Thanks to Cambridge Free Press for the use of their facilities)

My compromises
are bred of
habit of
fear of
the unknown
I cannot act
without approval

reassurance
my past intrudes
itself brings
doubts questions
my every move
I must grow
up grow

out of my past
for if I am to
change
anything
anything at all
there can be no
compromises

Helen

ANARCHO FEMINISM

(We are reprinting this American statement on Anarcha-feminism as the first in a series of articles on various aspects of Anarchist thought. This article serves as a statement on Anarchism generally as well as @-feminism.)

We feel there is a need to develop a communist anarcha-feminist ideology because communist anarchism and feminism joined together would be a logical and complete union of principles and ideals. Neither would have to be altered or apologised for to suit the other. Both would be enriched by their integration.

There is much to be studied, new concepts to be thought about and acted on. Many feminists are searching for a framework in which to actualise a revolution. Feminism alone means many things to many women. Women all over the country are seeking specific political ideologies with which to attack all of the conditions which oppress all people. Because of their dedication to non-hierarchical relationships, working in small groups and deriving power from the masses, feminists are called natural anarchists. Though this is true, it is time to concretely explore the association. Anarchism comes the closest to providing a clear analysis of political, economic and statist oppression and should, by its very nature, encompass feminism, but this has not been the case.

Most anarchist and feminist language is common, changing what is contradictory to feminism in traditional anarchist thought is one of the tasks before anarcha-feminists. One of the key reasons anarchism and feminism are so well suited to each other is that both are root concepts, human enough to encourage movement and flux; to recognise the need for a continuous revolution within themselves. The idea of freedom of association, inherent in both, offers to women and men a framework for total personal, political and social revolution.

Why Anarchism? What does Anarchism bring to Feminism?

Anarchism is based on freedom of association. It is a clear understanding of hierarchy and authority and how they work politically and economically to oppress. Anarchism gives us an economic analysis, suggests a system of organisation, a workable plan for revolutionary action. Here we must say that the anarchism we are talking about is communist anarchism, the only kind of anarchism compatible with our feminist principles and our history of co-operation and sharing.

Revolution is an ongoing process in anarchist thought. It takes seriously the spiritual, emotional and individual aspects of human nature, which also is basic to feminism. Anarchism relies on the belief that humans, regardless of their mental and physical capacities: are basically constructive,

when given the chance. Anarchism reinforces feminism's intuitive understanding of the need for a mass movement, the necessity of the masses to carry out a revolution, rather than an élite group of professional revolutionaries.

What does Feminism bring to Anarchism? Revolutionary feminism is the first political ideology to challenge all caste oppression, whether based on sex, class, age, race or mental and physical attributes. Since many women experience oppression, not only on account of sex but also class and race, we have a concern for and a material base for uniting all oppressed people. Feminism recognises patriarchy, capitalism and statism as cores to caste oppression. Feminism also challenges all assumptions about revolution and relationships in a liberated society. Feminism recognises that oppressions are always inter-related, that personal and economic and political oppressions are manifested in all our lives. Feminism offers to anarchist men an unlocking of the masculine inheritance that cripples emotion and expression. Feminism brings to anarchism the sense of the circular, of connection, the finishing touches of existing anarchist awareness, of the human need for beauty, joy and expression.

Ends and Means

What is it, then, that we mean when we talk about communist anarcha-feminism? There are many aspects that are important, that should be stressed. We will start by talking about the unity of ends and means. We have an understanding of revolution as an on-going process. The values we foresee for the future must be put into practice now. What we do and how we do it determine what we get. We believe that a liberated society would not be a static one given to the people after a magic revolution but one that is achieved through direct participation, consciously revolutionary in all its phases. This means the way we live and communicate our ideas during, before and after a revolution will affect the success of it; and without this process working, a revolution will never be achieved.

Individuality, Collectivity, and Deprivatised

As part of our process we understand the compatibility of individuality and collectivity. When we talk about individuality we are not talking about the individualistic competition that hierarchical society breeds. We are talking about freedom for individuals to develop in ways they choose. That freedom can be had by collective or community work toward meeting individual and broad-based needs. Through collective analysis and feedback individuals will be better able to under-

stand the forces that have shaped and continue to influence their personalities and lives. Living our concepts directly leads to the realisation that the personal is political, a basis for people to daily affirm their beliefs and needs.

Personal and Political

Anarcha-feminism recognises the unity of the personal and political. Our analysis must be applied to everyday life - we must live our lives in a revolutionary way. Our way of thinking, acting and perceiving reality must change along with the social and economic fibre of society. We must, with the support of others, become self-actualising individuals, take control of our lives and struggle to free ourselves from the restraints on our freedom that we have internalised. This implies an attitude toward revolution that includes an understanding of the need for joy and celebration. Renewing our energies through play and celebration is considered important to revolution. We see the personal life as one stage of the revolution. We must always keep in mind that revolution is *social*, and we must strive to make the liberatory ideal a common one.

Culture

Art is perhaps one of the most obvious means for melding the personal and political, though the connection is often misused or brushed off. Art is more than a means of celebration for those who enjoy it. For many serious revolutionary women, art is a way of life and work. Anarcha-feminism recognises that cultural diversity and freedom of choice are important aspects of a liberatory society and must be encouraged now. Because of our background in an authoritarian society, there are aspects of cultural freedom we must immediately become aware of and advance. One aspect is sexuality. The freedom to guiltlessly develop sexually and sensually and self-determination as to who, when, where, and how we relate sexually are essential aspects of a liberatory society.

Feminist analysis growing from women's experiences in the nuclear family extends anarchist analysis of hierarchy into the vital areas of family and daily life. We see the nuclear family as the basic unit for a possessive, authoritarian society. People's energies are directed from constructive, creative work to the struggles of maintaining life in that unit. The nuclear family isolates women and young people, seriously restricting the cultural, intellectual and physical development of youth. Our revolutionary process should include development of alternatives to the nuclear family. Alternative ways of providing for the

functions now performed by the family, especially ways relating to the care of young people. The concept of private property, so intimately linked to the nuclear family, must be destroyed and the concept of ownership by use replace it. *Use it or lose it*, my mother always said. One way to begin destroying the private property concept is by neighbourhoods holding certain tools in common - rakes, lawn-mowers, etc., or by forming housework or snow shoveling brigades.

Organisation

Anarcha-feminism recognises the need for organisation. It is important that organisation is voluntary. In other words, organisation is a self-created and intentional. Organisation must be non-hierarchical. No one person or group should control others. One way to advance equitarian structure is by using a consensus decision making process. With consensus each individual or group has equal power. And we understand that consensus information sharing is a necessity.

Leadership is an important concept to discuss. Individuals are leaders because they exert influence on account of their experience, personality, etc. Keeping in mind the unity of means and ends, we understand that are ways to facilitate

sharing of leadership - task rotation, skill sharing to insure the same people do not continually occupy the same roles. It is important that people exercise self-discipline in taking initiative. Women - and men - have been prevented from developing skills because of our obsession with efficiency. Because of this "religion of efficiency", anarcha-feminists must destroy the mystique of leadership by encouraging and actively supporting unskilled persons in taking leadership roles.

While groupings based on sex, class and race are expected and encouraged, we do realise that we are/will be involved in a movement that is mixed. Therefore, we have looked into what we call an anarcha-feminist ideology, and we have certain expectations from the people - especially the men - we will work with.

People must have an active understanding that many of their most habitual, everyday attitudes and actions are oppressive. We must examine even such mundane things as humour, language, fads in human relationships, commonly used in all unequal power relationships - by corporations against workers, individuals against individuals.

People, because of their sex, class or race privilege or oppression, have developed and learned ways of acting and thinking that are incompatible

with a revolutionary ideology. We expect an understanding of the essential nature of recognising, expressing and fulfilling emotional needs and a willingness to act on that perception. We also expect and encourage gatherings of affinity groups, such as women, men, class groups and race groups to further explore and understand their oppressions and to give and receive support in overcoming them.

As we said earlier, feminism up till now has intuitively developed along anarchist lines. The time has come to consciously merge these two - feminism and anarchism - to come up with a workable revolutionary ideology and analysis. We understand that it is from our practice that we are able to build theory, and we know the theory we develop will enable our practice to be more clear and directed. Thus, anarchism and feminism will continually supplement and support each other. It is to this end we have presented this statement of anarcha-feminist ideology.

Nancy Eecheil, Margot Rideau, Beverly Adams, Mary Hastings. [We gratefully recognise and thank the women of the Des Moines New World Collective - a communist anarcha-feminist collective - for inspiration and ideas.]

(Reprinted from *Soil of Liberty*, Vol. 1, No.1)

DISILLUSIONED WITH THE WEST

Most refugees from the Soviet block are tremendously excited by the comparative freedom of the West, and I was no exception. Most refugees also turn to right-wing politics as a natural reaction to the "left-wing" regime in Eastern Europe, and at first I saw the Conservative Party as the best political alternative in Britain. Gradually, as I began to realise how horrible their policies really were, I started to shift across the political spectrum. Anarchism, at that stage, still seemed a totally idiotic idea to me.

Step by step I began to realise how many injustices are committed by the government and the police force. Nobody seemed to offer a solution: they did not want to know. It is the best system there is at present, I was told, and we have to make do with it, even though it isn't perfect. People in the West compare themselves with South American juntas and Eastern dictatorships and feel wonderfully smug.

It was then that I began to feel that the political system had to be changed. Anarchism seemed to me the only alternative. I began to read the anarchist press, and I resigned from my post as prefect at school since I did not want to hold a position of authority. I still differ from mainstream anarchism in that I feel non-violent change is the only way to achieve Anarchy.

I have become frustrated with people who accept that Anarchy is the ideal situation but put it down as a pipe-dream. I think it is everybody's duty to try and make that dream a reality.

Misha Voikhansky

Misha came to Cambridge from the U.S.S.R. in 1979, when he was 12 years old.



JOIN THE CONSPIRACY

NO CHOICE is produced by the Cambridge Anarchist Group.

Anyone interested in getting involved or writing something for NO CHOICE can contact us at: Box A, Grapevine, c/o Cambridge Free Press,

25 Gwydir St., Cambridge.

NO TAXES FOR WAR!

On Thursday, 4th August, about 9 adults and 2 children staged a 3 hour protest at Cambridge Regional Tax Offices in Brooklands Avenue. The protestors, including members of Saffron Walden anti-nuclear groups and anarchists from Cambridge, Stambourne and Saffron Walden, objected to the P.A.Y.E. system of compulsory taxation for war.

War Resisters International estimate that the average family pays £45 each week in taxes to the military; that's £16 for every person. Nobody on P.A.Y.E. can avoid paying this tax. Every penny spent on bombs and missiles is a penny less for the things that really matter.

We surveyed the offices in advance, and had some idea of what to expect in terms of layout and security. Our protest was situated at the junction of two heavily used corridors. Initially members of staff tried to talk us out of our protest but eventually tried to ignore us. Our response was to wander round the building entering the 'private' offices to talk to people in the building - this tactic, combined with our refusal to leave prompted them to call the police. Senior members of staff locked themselves in their offices, refusing to accept any form of official complaint from us.

Eventually the police arrived and forced us to leave, but not before we had left a letter explaining our protest with Mr Pilkington who was 'in charge' that day. Members of the public we met were enthusiastic about our action.

We then went to look round the very large bunker situated nearby and found the gate open! We were able to look all round the outside noting new maintenance work that had been done recently. The doorbell remains seized-up. Requests at nearby offices provided us with the information that the bunker is administrated by the Property Services Agency, who also service Lakenheath airbase. Our requests at their office block for information about our places in the bunker, and the supplying of materials to Lakenheath were refused by Mr Harding of the P.S.A. who announced he had called the police.

We drifted off, but intend to return - our main failure was in not taking leaflets to explain our action to staff we encountered. Next day PEACE NEWS arrived suggesting we protest at tax offices - practice and theory!

If you'd like to phone Mr Harding at the Property Services Agency about your place in the bunker - ring him on Cambridge 358911.

DIRECT ACTION



WAR PLANS

On the 15th of May Cambridgeshire County Council's new set of "emergency procedures" was put into effect. This little-publicised document is freely available for inspection at main council libraries (Ref. 163 EP 1/5). It is another thinly disguised attempt to make nuclear war sound survivable/acceptable to the general public, whilst setting up a control network involving (unelected) members of the local authority, the police and the military, capable of dealing with strikes, riots, demonstrations and other forms of political direct action.

The procedure is described as the 'All Hazards' approach, and is based on a belief that "the initial problems and action required..... are very similar in any emergency". With this assumption in mind the document continues with a misguided belief in its own social usefulness by describing plans for dealing with floods, rabies and one or two other civil disasters. Sadly however these small items of local authority charity stand out as red herrings in a sea of radiation. The most laughable item is the one dealing with oil or chemicals washed ashore - NO CHOICE can proudly offer a free bucket and spade to whoever can tell us where the Cambridgeshire coast is!

Of five main types of emergency envisaged by the document, four are taken up by the threat of actual effects of conventional or nuclear attack. "Peacetime Emergencies", although listed first, reads more as an afterthought amongst the plans for collecting fall-out readings, distributing Geiger counters and protecting radio equipment from the electro-magnetic pulse of a nuclear explosion.

To sum up: apart from the peppering of procedures for civil disasters (most of which have been in operation long before this document anyway), the report makes it clear that we might have to put war plans into operation with only 48 hours notice. So keep on building those missile silos and modifying those Tri-Stars - rest assured that they lie in the hands of egotistical, power-hungry militarists, whilst the profits of their sales and your wage-slavery pay for the private yachts, private planes and holiday homes in the sun for the rich industrial directors.

It won't be until we smash this whole elitist, bureaucratic, militaristic middle that women and men will be able to live well, work equally and create something of social use.



**OBEY
AND
DIE (HORRIBLY)**

CAMBRIDGE TERROR PLOT — THE LATEST!

Those of you who saw NO CHOICE no. 10 will recall us mentioning one of Cambridge's many military companies, Cambridge Electronics Industries, who we mistakenly said were a subsidiary of Philips. We now know more about them (thanks to our correspondent who pointed out our mistake and set us off on a profitable line of enquiry).

"CEI operates principally in the field of electronic engineering with emphasis on custom built components and assemblies. It is also significantly involved in specialist work for defence and security applications."

1982 Annual Report

CEI consists of old Pye companies brought together by Philips, who have since become less and less involved, though there are still good "formal and informal relationships".

One subgroup of CEI is for "defence and electronic systems". This consists of:
BELLING LEE INTEC, Enfield, who have definitely done military stuff for foreign governments

ECKO INSTRUMENTS, Southend-on-Sea

GRASEBY DYNAMICS, Watford got a contract for radar for the Navy during the Falklands war, as well as locator beacons for the R.A.F.

KELTEK ELECTRONICS, Kelso

PYE RF SYSTEMS, Nuffield Rd, Cambridge.

Other companies in the group who definitely do military stuff are:



Hybrid microcircuits from Newmarket Microsystems are used in military thermal imaging.

NEWMARKET MICROSYSTEMS, Exning Rd, Newmarket, who do "military thermal imaging"

CATHODEON CRYSTALS, High St, Linton have been involved in "a number of defence and professional systems".

In 1980 CEI exported £0.6 millions worth of equipment to Eastern Europe, £1.2 million to Africa and £1.1 million to the Middle East. (Wonder what it was). Also in 1980 CEI's Managing director, RICHARD A. KING (8 Barrow Rd, Cambridge. C. 350685) was raking in an annual salary of £35,000 — rather more than some of us who haven't got financial interests in war are getting.

Whilst we're on the subject of directors of CEI, one of the non-executive directors, ANTONY PEVERALL HICHENS (Parkhurst, Abinger Common, Surrey. Dorking 730914) is also a managing and financial director of CONSOLIDATED GOLD FIELDS, who happen to be one of the largest mining multinationals in the world, with lots of mines in South Africa, of course. CONSGOLD, as they are quaintly contracted to, also own one of the companies involved in the construction work in preparation for Cruise missiles at Greenham Common. Yes, it's a small world when you're making money out of war and oppression.

"We would very much like to find out more about companies like CEI (and Pye, Marshalls, etc.) and would be very grateful for any information we could publish in NO CHOICE. Also, any info on the University (military research, right wing dons, etc.). Our address is: Box A, Grapevine, c/o Cambridge Free Press, 25 Gwydir St., Cambridge.

LOCAL NEWS

EX-TORY COUNCILOR MAKES MONEY FROM DEATH!

Readers may recall the revolting Christopher Gough-Goodman, who lost his seat as a Tory councillor for West Chesterton to the Alliance. Well we don't think he can be that worried about it since his business, CAMBRIDGE INVESTMENTS, has made him a millionaire in a very short space of time. This company makes him money by advising rich people how best to invest their money - telling them which are the best stocks to buy - so that they can have even more money. We were interested to read in the evening news that Gough-Goodman has just taken on the ex-head of Marconi Radar Systems, John Sutherland, to manage major projects, especially in "the defence sector": he will be telling those aforementioned rich bastards which of the many military companies have good prospects. NO CHOICE can strongly recommend Cambridge Electronics to those of you with the odd thousand you don't know what to do with: a very promising young company, whose profits are growing larger and larger as they sell their death-dealing wares. Companies like this, and parasitic ones like Cambridge Investments are as much responsible for war as the politicians who start them. The politicians (the Gough-Goodmans who stay in politics) are merely creating the market for their friends in business. Roll on the Revolution, I say!



Gough-Goodman and heir apparent

In July the New Statesman reported a serious riot three days before the General Election at High Point prison near Newmarket, following which fifty prisoners were transferred. This is one of a growing number of riots throughout Britain's prison system, and is particularly relevant because it is a low security prison where prisoners serve much shorter sentences and where one would not expect such militant action.

WHY WORK? Arguments for the leisure society, 210pp, paperback, Freedom Press, 84b Whitechapel High St., London E1, £3.00 plus 60p post (or try Grapevine).

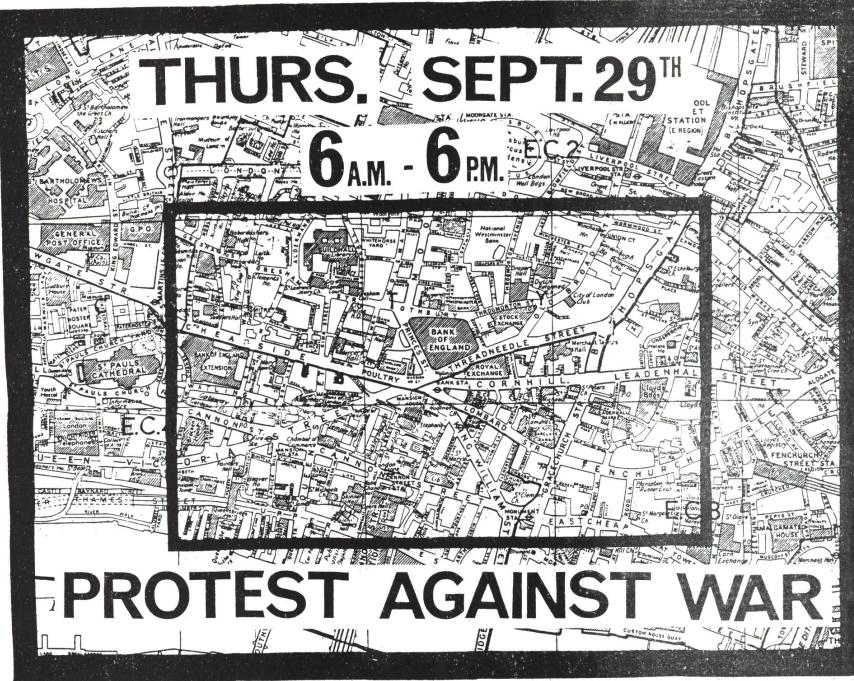
Why work? is a provocative collection of essays and articles that challenges the tradition of the work ethic that has been central to the socialist tradition. Contributions range from William Morris' 'Suspicious work versus useless toil', to Tony Gibson's minor classic 'Who will do the dirty work?'.

Vernon Richards who has edited this book provides an introduction that is packed with statistical arguments, and usefully summarises the main themes. The most disappointing section is comprised of some of Richards' own contributions to Freedom dating from the early sixties, some of which could have been updated or left out - others however retain their relevance.

Personally I found this book politically stimulating, and also a good light read (especially Ivor Williams's "The art of shovelling"). It also demonstrates how some streams of socialist thinking are moving much closer to anarchism, as there are clear parallels between the message of this book and Andre Gorz's arguments for an eco-socialism.

Paul Lafargue

TOGETHER WE CAN STOP 'THE CITY'



IN THE CAPITALS OF THE WORLD, WAR IS BEING PLANNED AND FINANCED. IN LONDON, THE BUSINESSES WHICH PROFIT FROM THIS ARE CONCENTRATED - IN 'THE CITY'.

THE ARMS RACE STARTS HERE.....

ON SEPTEMBER 29TH THERE IS TO BE AN ACTION KNOWN AS "STOP THE CITY", WHICH AIMS TO INTERRUPT THE WORKINGS OF THE CITY OF LONDON i.e. THE COMPANY HEADQUARTERS AND FINANCIAL INSTITUTIONS SURROUNDING THE BANK OF ENGLAND AND STOCK EXCHANGE ETC.. IT WILL BE DESIGNED TO EXPRESS OPPOSITION TO THE WAR MACHINE, AND THE BIG BUSINESSES WHICH PROFIT FROM IT: OPPOSITION TO A SYSTEM WHERE PROFIT AND POWER ARE CONSIDERED MORE IMPORTANT THAN ADEQUATE HEALTH, HOUSING AND EDUCATION ETC.

THE ORIGINAL IDEA CAME FROM GREENPEACE (LONDON), BUT NO ONE ORGANISATION IS IN CHARGE OF THIS ACTION; IT IS A COLLECTION OF ALL INTERESTED PEOPLE WHO WANT A WORLD WITHOUT WAR OR THE THREAT OF IT.

WE WOULD LIKE TO SEE THE STREETS OF THE CITY FILLED WITH LIKE-MINDED PEOPLE AND TO ENCOURAGE A CARNIVAL ATMOSPHERE WITH LOTS OF MUSIC AND STREET THEATRE ETC, AS WELL AS DIRECT ACTION AGAINST INSTITUTIONS OF THE WAR MACHINE.

WE ARE INVITING PEOPLE FROM ALL OVER BRITAIN (THE WORLD?) TO COME TO THE CITY OF LONDON ON SEPT. 29TH (OR PERHAPS ORGANISE SIMILAR EVENTS IN YOUR OWN TOWN, VILLAGE, COUNTRY ETC), TO TAKE PART IN A MASS ACTION, TO SHOW OUR STRENGTH AND OUR INTENTION NOT TO ALLOW GOVERNMENTS, WITH THEIR ARMS RACE, TO DESTROY OUR WORLD.

THIS DEMONSTRATION IS INTENDED TO BE PEACEFUL

Accommodation, creche and any other enquiries: contact: Stop The City
c/o London Greenpeace, 6 Endsleigh St, WC1
LOCAL CONTACT: TONY - 213805

Carnival

STOP THE WAR-MONGER



NO WAR. DON'T
LET THEM WIN!

